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Tents Stretch Across Prairie in Vast Wedding "Return" in Traditional Style

Old Cheyenne Wedding Customs Observed

A'tome
Northern Cheyenne Press
Volume 1, Number 18
Thursday, Oct. 10, 1974

Grazing Fee Protested

Grazing lease fees on allotted lands are still unsettled, as the Northern Cbeyenna Stockmen's Association turned down the BIA-set $5 figure and made a counter-proposal of $3 per animal unit.

As the price of cattle continued to drop, stockmen last week met twice with Bureau of Indian Affairs officials and with bankers, in an effort to convince the BIA that the $5 figure was too high.

(Tribal grazing is still $3 per animal unit per month. The BIA evaluation for this year's allotted lands was originally $7.)

Time period of the new leases, to begin in December, has yet to be set by the Tribal Council. This, too, has a bearing on price, pointed out stockmen.

BIA Superintendent Alonzo Spang said the $5 figure was tentative, based on the probability of a five-year lease period.

The hotly-debated raise in the cost of grass would "put us all out of business," one livestock man after another told Spang.

Spang contended that poor prices in the next three years (the time estimated for the market to "level off") will probably be off-set by high prices in the following two

(Continued on Page 2.)

Coal Related Action

Within the same week of an exhaustive bearing on coal development, several related events occurred:

1. Water at Colstrip was declared contaminated; one water tanker was filled in Lame Deer for use in Colstrip.

2. Disclosure that Westmoreland had shipped secretly, a 100-car trainload of coal to Japan, as energy companies tried to blame the "need" for Montana coal on U.S. energy requirements.

3. Announcement that a dam was to be built on Powder River at Moorehead; this is the location of an abortive dam started by the Corps of Engineers about 25 years ago — a silt factor of 97 percent forced abandonment of the project after a work townsite was built and construction on the dam begun.

4. Montana Power Co. first agreed to cease its $100,000 advertising campaign to sway public opinion in favor of expansion at Colstrip — the reniged when the Northern Great Plains Resource Council refused to stop speaking out against the expansion.

5. Disclosure that Montana Power Co. is selling gas at a profit for 61 cents per 1,000 cubic feet to one of its own companies in Canada — then buying gas from the same company for 63 cents per 1,000 cubic feet.

By Beverley Geary

Beaded moccasins for him, a star quilt for her, nearly two dozen pow-wow teepees and tents for his relatives marked the "Return" to a traditional Cheyenne wedding held five months earlier.

It was all set up on the prairie west of Busby — 16 tents, two teepees and a lavish Indian feast. Gladys Old Mouse, a second cousin of the bride, was hostess when families of bride and groom came together last Sunday for the second time.

Verda Killsontop and Raymond King were married back in April. At that time, the traditional goodwill meeting of families was marked by gift-giving by members of the bridegroom's family.

The Return was opened by the bride's grandmother, Alice Russell, explaining that the faith of friends caused the family to go ahead with the scheduled event despite the death one week earlier of a granddaughter, Erika King.

Blessing on an old Cheyenne tradition was given by the Rev. Willis Busenitz, Mennonite pastor in Busby.

A hand-quilted comforter and pair of moccasins were hung from the apex of the tent where the feast was spread.

But piles of other gifts — blankets, beaded collar and tie for Raymond from a Crow relative, quilts, soft Indian-tan moccasins, cookware — were laid outside. Presentations were made after the featst.

Humorous gift of the event was a horse given to Raymond's father, Rudolf King Sr., by John Charette. Horses are supposed to be given by the bridegroom's father, according to tradition; but King says he doesn't much like horses, so he had given cash instead.

Tradition also says all gifts should be put to use the same day, which was the reason all the tents and teepees were set up. Another son of King's, Rudolf Jr., gave the borse a workout.

Recalled Maggie One Bear, "When I got married, I had to carry home five horses and a whole beef."

Another guest who was

(Continued on page 8)

Cultural Handbook Just Off the Press

A definition of the Cheyenne way of life has been compiled in "The Handbook of the Northern Cheyenne Research & Human Development Association, Inc." just off the press.

This is best expressed, says the book, in the Cheyenne concept of "road of life" as the elders speak of it:

"God made us…He put us on the earth … We are travelling on the Road of Life upon which He has set us. And we are going back to him."

The handbook will be distributed to school administrators and school board members, according to director Joseph Little Coyote. It is intended as a guide to planning cultural education.

Some of the problems, too, are traced — "What seems to be missing nowadays is an individual sense of awareness and responsibility for the total group."

The research association pin-points a "lack of life-direction," absence of shared vision, failure to utilize tools acquired through education, and the high rate of school dropouts.

As an examination of education available to Northern Cheyenne youth, the handbook searches ways to build a greater self-assurance into education.

"Since Cheyenne people

(Continued on page 5)

NORTHERN CHEYENNE STOCKMEN TRY TO FIND A BREAK-EVEN POINT
Gabe Parker, Floyd Waters, Buell Robinson, James Robinson, Llevando Fisher, Floyd Fisher, Oscar Kinsel

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Water Becomes Speculative

See story Page 9.

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J.T. Martin and Ben Eagle pause here in their quest.

Coal Isn't Only Way to Make Money

See story Page 1.

A'tome, Northern Cheyenne Press

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Alcoholism Re-Examined

Clashing philosophies on how to deal with drunks, who is an alcoholic, and tribal liquor laws are causing many to re-examine present practices.

Harry Littlebird, for example, believes the Alcoholism Project ought to staff Jimtown, Kirby Saloon and Ashland Bars: The time an alcoholic needs help is when he or she is drinking and may be salvaged before further harm comes to him.

Attitudes of some alcoholism workers have been that nothing short of detox can be done until a person has sobered up.

Tribal law makes it a crime to drink; latest philosophy in the treatment of alcoholism is to treat it as a disease, not a crime.

And the easiest way to turn a simple drunk into a chronic alcoholic is by repeated jailing, says the doctor who examined the Lame Deer jail recently and found it a "severe threat to mental health."

These are all thoughts being examined by some of the new Tribal Councilmen. It is not a simple problem to be solved by a pat answer.

A Tribal Laundromat?

Everyone likes to wear clean clothes — but it isn't often easy in Lame Deer. The present closing of the reservation's only laundromat has hit many homes in the laundry basket.

Perhaps this is the time for the Tribal Council to give serious consideration to the idea proposed by several candidates for Council and by economist brought in recently — namely, a tribally operated laundry.

Besides having to put up with a sloppily-run facility, Lame Deer customers have been paying more than twice what it costs them to wash clothes in one Hardin laundromat. Adding to savings the 35-cents - for 30-minutes drying charge in Hardin (it has been 4½ minutes for 10 cents in Lame Deer), and you very nearly save the cost of the 120-mile trip to Hardin.

Add to this the inconvenience of machines that didn't work — and the cost of coin boxes that gobbled up change without producing.

Grazing Fees

(Continued from Page 1.)

years.

"Most of us won't even be in business by that time," retorted the cattlemen.

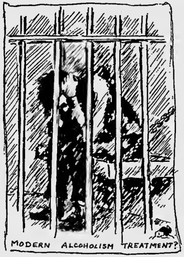
A calf brings $70 to $75 on today's market, Stockmen's President John Small estimated. With a fixed cost of $157 to produce that calf, he pointed out the high losses cattlemen expect.

"This $5 rate is the highest grazing fee asked on any reservation," Small said.

Spang did say that BIA recommendations would probably change if the Tribal Council should set any lease period less than five years.

The bleak alternative seen by Northern Cheyenne cattlemen is leasing the land to those who can afford the fee — namely, coal companies.

"We'll all become coal miners."


MODERN ALCOHOLISM TREATMENT?

Letters To Editor

Dear Editor:

In August, 1973, I was in Bestheda, Maryland. I had open heart surgery and a heart valve replaced.

I wish to thank all the churches, including the Native American Church and the Sun Dance ceremony, for their prayers.

Also I wish to thank the PHS for the transportation on plane and the expense of the surgery. Also the Tribal Council for the help they gave us to have my son and grandson with me at that time.

In March, '74, I was flown to Maryland again for a checkup and my doctor states everything was fine.

I only have one son and one grandson and I'm glad that I can be with them again.

Lena Fat Man

Dear Editor:

Just a short line to say hello and hope everything's coming your way. I'm writing to let you know my brother left for college and so I've been lonely. But I've made a poem, not only for him, but all who are trying their best.

I was in the hospital, I just got out Thursday and it feels like winter here already, I might head south.

Serena Gardner
Parshall, N.D.

"Graduate's Prayer"

Father, I have knowledge,
so will you show me now
How to use it wisely,
And find away somehow
To make the world I live in
A little better place,
And make life with its problems
A bit easier to face—
Grant me faith and courage
And put purpose in my days,
And show me how to serve thee
In the most effective ways
So all my education,
My knowledge and my skill,
May find their true fulfillment
A s I learn to do thy will
And may I ever be aware
In everything I do
That knowledge comes from learning
And wisdom comes from you.

Serena Gardner

Hiwalker Is S.S. Registrar

Carol Hiwalker, former chief tribal judge, has been appointed Selective Service registrar in Lame Deer.

The appointment was announced by Loren E. Erbe, state administrative supervisor in Helena. Lame Deer has not had a registrar since the retirement of Jennie Wilson.

Serving in a volunteer capacity, Carol can be found in the Bureau of Indian Affairs building. She will be assisting 18-year-olds to register under Selective Service Law.

A young man has from 30 days prior to his 18th birthday to 30 days after to register, even though the authority to draft ended last year.

The Rosebud county office at Forsyth has been consolidated with other counties and is now located in Miles City.

After registering, the draft card is mailed to the Miles City office and the youth will receive his classification card within 21 days, Erbe said. Every man who registers is put into I-H a holding classification, until lottery numbers are drawn sometime during his 19th year. Last year the cut-off number was 95, those with lower numbers placed in I-A.

When a man reaches the age of 26, his file is destroyed.

Parents Council On Trip

Two members of the Bushy School Title I Parent Council attended the national Title I E.S.E.A. Parents Coalition in St. Louis, Mo. in September.

Agnes Little Sun and Irene Bearquiver represented Bushy School and the reservations of Montana at the general assembly and during the Indian caucus.

Purpose of this national meeting of the Title I parents was the establishment of a national council to disseminate information about Title I; to present the views of parents on current legislation and to encourage parents to take an active part in planning, and evaluation of Title I projects.

Public Feast

The public is invited to a community feast Thursday, Oct. 10, at 6:30 p.m. at the Bushy School.

Those attending will be treated to discussion of the innovative school programs, two video films running simultaneously, an introduction to satellite technology and a program on coal mining.

State Workshop

Teachers from eight Eastern Montana towns will be at Bushy School Oct. 18 and 19 for a visual literacy workshop put on by the State Department of Education.

Use of graphics in school programs, the printed word, photography and other media will be considered.

Teachers are expected to attend from schools at Lodge Grass, Crow Agency, Wyola, Colstrip, Ashland, Lame Deer, Hardin and Bushy.

Lita Enters Law Study

Lita Wolfblack, Miss Indian Montana of 1974 and valedictorian of the St. Lahre graduating class is at Stanford University in California studying law.

Choosing law to prepare herself for helping her people on the reservation, Lita expects to finish in 1980.

Former queen of the Northern Cheyenne Tribal and Chief's Pow-wow Lita was also senior class president at St. Lahre. She was junior class vice president, yearbook editor, a cheerleader for three years and played flute in the band for five years

While away at school, she hopes to hear from friends at home. Her address is: Florence Moore Hall, Gavilan House, P.O. Box 5992, Stanford University, Stanford, Calif. 94305.

Halloween Party

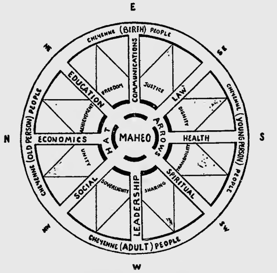
The second annual Halloween party in Lame Deer is planned Oct. 31 at 6:30 to 10 p.m. at the new rec hall. Featured will be a cake walk, spook house, witches and contests. Door prize will be 50 gallons of gas.

Prizes will be given in costume, Jack-O-Lantern, and poster contests.

Everything is free and everybody is welcome, says George Cady, who is soliciting donations of money, candy, and cakes to make the event a success.

IRENE BEARQUIVER, AGNES LITTLESON
In Conference With Sen. Biden

Handbook Explains Circle of Knowledge



Excerpted from "The Handbook of the Northern Cheyenne Research and Human Development Association, Inc."

One of the most important things to understand about the Cheyenne way of life is that inter-relatedness of all elements of Cheyenne culture, and how these fit together in a dynamic whole. In order to picture the dynamic wholeness of Cheyenne life ... the concept of the Cheyenne Circle of Knowledge design was developed.

The Cheyenne Circle of Knowledge design pictures the four basic realities of Cheyenne life — Spirit, Life, Earth, People. The spirit, Maheo, rests in the center of the circle. His power permeates and fills everything.

Maheo's power becomes available to the people in a special way through the two sacred covenants of the Medicine Hat and the Medicine Arrows. Maheo's power made the people and continues to give them life through these two sacred covenants.

Maheo's power fills the whole circle, which represents creation, the Cheyenne world, the Cheyenne earth. This power enables the people to live. It provides them with physical life from the living things on earth. This power that fills creation also provides the people with knowledge about natural things in their environment so that the people can use the creatures in their surroundings for their own survival.

Within the Cheyenne Circle of Knowledge design there are eight major cultural concepts that focus on various aspects of Cheyenne cultural life. These major concepts may also be likened to transparent lines of behavior and belief that tie the life of the people together.

These eight major concepts represented the knowledge which the spirit has given to the people on how they are to take care of themselves and live together as one people. Within these eight major concepts there lies the raw material with which the people can fashion for themselves the tools of life.

In other words, the people utilize the philosophy and practical knowledge that is focused in each one of these major concepts to provide for themselves a life that is healthy, strong, and filled with power – a life that is close to the spirit, Maheo, himself.

The character of life in the Circle of Knowledge is one of fluidity. The power of Maheo flows through everything.

For this reason, the major conceptual areas that hold the life of the people together are not rigid categories or compartments. They are all aspects of the flow of life. They share different aspects of one another. Nor is one conceptual area more important than another in expressing the total wholeness of what is the Cheyenne people's way of life.

An example may help illustrate how these major conceptual areas are interrelated. Let us use the pipe as a cultural item. Most likely a person would place the pipe to the major conceptual area of the "spiritual," since it is primarily used for spiritual purposes — prayer.

Nevertheless, the pipe is also related to the area of "education," in that special instruction is needed before it can be used in the proper way. The use of the pipe also touches the leadership area, for it is used by the Chiefs in their council meetings. The conceptual area of "economics" includes the use of the pipe, for in the past the pipe ceremony was held before hunting and in some instances, for hunting. In yet another situation the use of the pipe comes under the "social" conceptual area, for the pipe is often used to ask for blessings on the family and their relations or on some social event. The use of the pipe touches the "Law" area when it is used to sanction or confirm a decision made by the Chiefs. The pipe is used in the area of "health" when it is offered in prayer for the well-being of the people or the healing of a sick member of the tribe. And finally, the use of the pipe falls under the area of "communications" since it is used for the purposes of telling the history of the people and of communicating the prayer of the people to the spirit, Maheo.

Not all cultural elements within Cheyenne life show as complete an interrelatedness as does the example of the pipe. But every element within the Cheyenne culture will have some aspects of interrelatedness; in other words, it will naturally fall in place in one major conceptual area and then be interrelated with a number of other conceptual areas.

By means of the Cheyenne Circle of Knowledge, the whole of Cheyenne culture has been broken down into eight major cultural conceptual domains. This break-down should not be considered as the absolute last word on the matter of how the Cheyenne culture can be viewed.

For the time being, it is a convenient way in which to look at Cheyenne life as a whole, as well as to view the inter-related cultural aspects that make up that whole. At best, the Cheyenne Circle of Knowledge is a useful instrument or tool for studying and teaching the interrelated wholeness of Cheyenne culture.

It would be a mistake to view such an educational instrument as a dogmatic summary of Cheyenne life. This would be against the very nature of Cheyenne life which is flexible and open to adjustment. The Cheyenne Circle of Knowledge is one way of picturing the wholeness of Cheyenne culture but it may not be the only way.

Looking again at the Cheyenne Circle of Knowledge, we can see a number of other basic elements that make up Cheyenne life. At the center of Cheyenne life is Maheo, the Creator, who made the earth which is signified by the whole circle.

The earth is more than just the land upon which Cheyenne people live. The concept of the earth circle includes everything that the Creator has set in the Cheyenne universe to give it life — the sun, moon, stars wind, weather, water, living creatures. Everything within the Cheyenne earth circle is filled with the power of Maheo, and his power gives these things existence and life.

Maheo's power also gives the people life. When a person is born, power gives him life. He sets out from the Creator, who fills him with the power of life, to the east. The east is his birth place. The east is where Maheo sets a person on the journey of life, which is symbolized by the path around the outer edge of the earth circle. The east is where a newly born member of the tribe joins the people on the road of life.

As he travels with the people, the newly born individual moves toward the south, where he grows to be a child, and then on to the west where he matures into an adult.

Finally, the individual travels with the people to the time when he reaches the north, where he comes to old age. And then, as he continues on the road of life with the people, the individual, now an old person, returns to the east where he comes back to the home from which he set out, the Creator, Maheo.

On the earth circle, eight tipis are depicted. They symbolize the Cheyenne home — the camp of the people as it is set up and taken down in their traveling the road of life.

At the center of this camp circle are Maheo and the two sacred covenants of the Medicine Hat and the Medicine Arrows. It is through these two covenants that Maheo provides direction and life to the people. The Medicine Hat is located in the north because that is the direction from which it came to the people. The Medicine Arrows are located to the South since that is where they were when the Medicine Hat was brought to the people.

The four openings in the circular lines at the center signify the directions in which the power of Maheo reaches out to the four corners of the universe in the form of the four Sacred Persons who protect the people.

Looking at the center of the circle from another angle, the four circular lines also stand for the Chief's lodge. It is through the Council of Forty-four Chiefs that Maheo provides direction for the people as they travel the road of life.

The openings in the circular lines, which signify the Chief's lodge, are to the four directions in which them military societies are camped and from whom the Chiefs are selected: Chief's, Dog Soldier, Elks, Kit Fox and War Dance societies.

Within the Circle of Knowledge, the Sun Dance lodge is also represented. It is through the Sun Dance ceremony that the life of the Cheyenne people and the life of creation, the Cheyenne universe, are renewed

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Indian Media Seminar Conducted

Ten Indian newspapers and the Alberta (Can.) Native Communications Society were represented at the Great Plains Indian Media Seminar sponsored in Bismarck last week by United Tribes of North Dakota.

A'tome, Northern Cheyenne Press, was represented by Editor Beverley Geary and by Tribal Councilman Raymond Spang.

Organization of a Great Plains Indian newspaper association is expected to be completed in December in Duluth, Minn.

Considered were formation of an Indian advertising agency to sell national advertising and funnel it to the various newspapers, as well as setting up a regional news pool.

Those newspapers represented were: United Tribe News, Bismarck; The Medicine Bundle, Great Falls; Indian Viewpoint, Duluth; Standing Rock Star, Fort Yates, N.D.; Camp Crier, Harlem; Turtle Mountain Echo, Belcourt, N.D.; Red Lake Newspaper, Red Lake, Minn.; Action News, Fort Berthold, Newtown, N.D.; and A'Tome.

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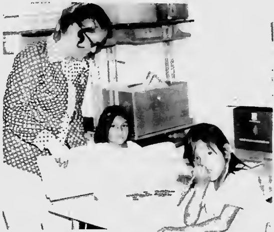

TEACHERS CONFER IN INTENSIVE TUTORING CENTER
Sharon Van Griethuysen, Penny Reynolds, Jan Miller

CAM BLAIR GIVES CHILDREN SPECIALIZED WORK
Donna Looks Behind, Leeann Weaselbear

Title I Gets Streamlined

In a crash program to correct past mistakes in the school system, Busby School's Title I remedial efforts have been showing significant gains.

Last year's program, which resulted in an average increase in reading level of 2.89 years, has been expanded this fall, according to director Mike O'Donnell.

Other gains made after streamlining the program were average math gains of 1.89 years, and language arts gain of 1.57 years. These figures are averages for all the students involved.

O'Donnell credits enthusiasm and the involvement of many administrators and parents since the Northern Cheyenne Tribe contracted the school from the Bureau of Indian Affairs.

"It shows what people can do when they get together," he says. "When a lot of people contribute, a program has to be better than when one person arbitrarily makes decisions."

A parent council has been organized and meets once a month.

A tutor-counselor has been added to the high school component of the program, which is operated by three teachers.

"Kids bring a lot of problems with them to high school .. problems of growing up, problems at home, emotional,' O'Donnell explains. These, too, require remedial action.

In grades four through eight, 15 students can be accommodated in a new intensive tutoring center — in addition to the in-class program handled by three teachers and one aide.

Two teachers are involved in the program in kindergarten through the third grade.

The Busby program was set up by Dr. J. Lee Weiderhoft of the University of Texas at Austin, who visited Busby last year.

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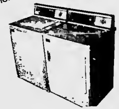

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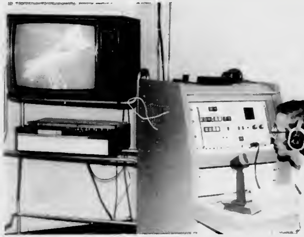

MICROPHONE BEAMS VOICE TO SATELLITE, THEN TO DENVER
Director Ray Mueller Watches Satellite on TV Screen

Busby Launches Audio Visual

"The Space Between Us," a study of personal relationships, is the second satellite-beamed program to be presented to the public by Busby School. It will be Thursday, Oct. 17, 7:30 p.m.

Unintentional put-downs, sideways compliments and the hidden meanings of everyday speech will be explored, according to Media Director Ray Mueller.

The following adult program, Nov. 7, will be particularly relevant to the reservation. "The Great Land Race" is devoted to strip mining and oil shale development, its impact on people, resources and land.

Two satellites, one over the Atlantic and the other over the Pacific ocean, beam in the Denver-based programs to a huge "dish" installed behind Busby School.

A giant spiral, in turn, relays questions from viewers in Busby to instructors in Denver. The voice travels 100,000 miles and back in one-half second, coming back on the sound track in Busby just behind the voice at the microphone here.

Evening adult programs, coordinated by Corlette Teeth, are scheduled throughout the school year on a variety of subjects. Refreshments, discussion and inter-action with various experts will also be features of the evenings.

The video instruction is incorporated into the school program in seventh and eighth grades this semester. Ninth graders will be added to the system next semester.

By the end of the first year's use of such material, Mueller says the school will have accumulated 64 hours of video taped programs.

Cultural Handbook Off Press

(Continued from Page 1.)

have to relate to different cultural communities, their own and that of the non-Cheyenne, their understanding of the motivations that govern these communities is most important," stresses the handbook.

It advocates educating with "the necessary skills and the motivation of how to be a Cheyenne person, together with a knowledge of how to live out in the dominant society, how to act and get along there."

Motivation is one of the differences —motivation in Cheyenne society is tribally centered, it points out.

Rewards include a sense of belonging, of being valued.

Told that God has put him in this particular human environment to make a contribution, when a Cheyenne person makes that contribution ... 'it is of something within himself that he gives to his people ... and from that he derives his sense of being a worthwhile human being."

Extensive use of the Cheyenne "circle of knowledge" is made in defining this concept of life.

Words placed in eight teepee designs on the wheel — freedom justice, dignity, sovereignty, sharing, unity, tranquility, achievement — are considered the benefits of well-integrated education.

A bicultural approach to education, it is hoped, will enable a person to rise above differing philosophies to achieve "a common respect for the beliefs and lifestyles of his own and other people."

"Cheyenne life is open-ended. It is open to the future. The conceptual makeup of Cheyenne life is adjustable, no matter what some future environment might demand of it," reminds the guide.

It suggests these basic principles can be used successfully by children to adapt to the future, using them to fashion a life that is "not only functional, but a life that has continuity with their heritage and identity as a people."

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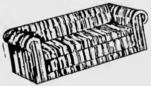

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Work Done, Boys Line Up A Gigantic Dominoe Game

Under the new flexible "open-space" program at Busby School, children move at their own pace -- and sometimes have time for games of dominoes, like this one staged by David Roundstone, Junior Charette and Roy Tallwhiteman. Jennifer Red Fox watched a chess game going on elsewhere.

Solution to Violence Sought

BRIGHAM CITY, Utah A meeting of Indian tribal leaders from throughout the country has been set tentatively for late next week in an effort to halt student unrest at the Intermountain Indian School.

Five of 12 students charged as adults were found guilty Thursday of misdemeanor charges for failure to disperse during a disturbance that resulted in some injuries and damage last Sunday. The other defendants were either acquitted or had charges dropped. Additional students were turned over to juvenile court.

Anderson Tso, student body president, said Thursday that about 100 of the school's 800 students have left the school this week, including all members of the Shoshone-Bannock Tribe from Fort Hall, Idaho.

The school was an all-Navajo institution until last month, when the federal government opened the school to all tribes. About two dozen tribes in the United States have sent youths to the school. Officials have blamed disturbances on intertribal disputes.

Tso said some of the students plan to return to the school after a cooling-down period, but said others have left for good and some have been suspended or expelled.

He said some Navajo students have returned home for two weeks of "counseling by their parents."

School authorities have refused to disclose how many students have been suspended.

Tso said he and members of the student council met with representatives of the American Indian Movement Thursday morning.

School Supt. Stanley Speaks said a meeting of tribal leaders has been scheduled for Oct. 5-7 and said the meeting would involve representatives of the tribes that have enrolled students.

A four-member jury deliberated more than an hour before finding the five students guilty in Brigham city municipal court.

Sentencing of the five—Lester Johnhat, Tommy Chee and Vincent Pete, all 18; Thomas Medicinehorse, 19, and Dexter Smith, 22—has been set for Monday.

Charges against Leroy Woods, 18, were dismissed.

Found innocent were Tamblin Mills, 19; Thomas Wilson, Like Sebab, Richard Laughing, Benson Begay and Terry Appah, all 18.

Defense attorney Clinton Judkins of Tremonton argued that the charges against the students should be dismissed because they had not heard orders to disperse.

About 60 law enforcement officers were called to the school Sunday and police reported the next day they found fire bombs and some other weapons on the campus.

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Busby Breakfast Program

The $20,000 breakfast program will be financed at Busby School by a $125,000 grant just approved, which will also make possible the hiring of two additional instructors — an art teacher and a language development specialist.

Salary increases, increased costs of food, transportation, material and supplies will also be covered by the grant, according to Superintendent Dr. Ray Phipps.

The grant is $45,000 below the $170,000 requested by the School Board.

The breakfast program at the school is credited with helping reduce absenteeism by 42 percent last year, the first time it was tried. End-of-March enrollment also showed an 18 percent increase over the previous year.

This year, enrollment is up still further for a total of 367 students, 142 in the high school and 225 in elementary school. Last year's total enrollment was 321.

Phipps this week announced the hiring of a commercial instructor, Lynn Strieff of Colorado. Strieff, who comes to Busby with 15 years experience in the industrial tax consultant field, is teaching seven business-oriented classes.

New also at the tribally-operated school is a girls' physical education teacher, Miss Teresa Spence.

Cheyenne language and cultural-historical programs are expected to be introduced, with receipt of new funds. Enrollment is 95.8 percent Indian, with well over one-half coming from Cheyenne-speaking homes; for some, Cheyenne is a first language.

"As the school views the needs of the total child — academically, physically, emotionally and socially, — the need to begin and continue a bi-lingual program remains," the School Board said in its application for the funds.

A children's library, in a special room off the main school library has been established under the direction of Meta Castleberry. Ernestine Madrigel is her assistant.

Monthly Bingo Games Scheduled

Monthly bingo games are scheduled at 7:30 p.m. the first Sunday of every month by the Blessed Sacrament parish council bingo committee. The first was held Sunday. Prizes are cash.

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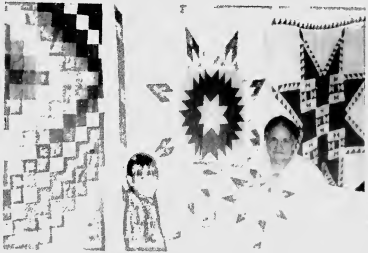

ALICE KINSEL'S QUILTY HAVE DELIGHTED MANY GIVE-AWAYS
Grandchild Gail Kinsel Admires Grandma's Star Quilts

Alice Beads, Quilts

Alice Kinsel's thimble has been busy for 74 years, piecing the 2,000 bright scraps that go into each of the hundreds of quilts she's made — or threading countless thousands of beads on sinew.

Her moccasins have probably walked all over the nation, and her quilts are focal decor in bedrooms on many reservations. Most are made on order for traditional Indian giveaways.

Star quilts, ranging from the single, dominant eight-point star to many design variations, dominate Alice's production. She's just finishing one, a scarlet-backed quilt with imaginative scarlet and white star. But her tasteful piecing of colored cloth forms many other designs, too.

Now 84 years old, Alice has learned to bead and quilt at her mother's knee. A lifelong resident of the Northern Cheyenne reservation, she is the daughter of Sally Harris.

"My mother used to tan a hide in two days — but we all had to help her," she recalls.

Alice tans her own hides for moccasins, Indian dresses and ornamental items. Her son, rancher Oscar Kinsel, supplies her with raw deerhide.

She still does her own tanning because it is an art dying out, "commercial leather is awful stuff ... hard to work with," and her customers like the soft texture of "Indian tan." Indian-tan leather is softly worked on both sides.

To tan hides, she soaks them until the hair begins to slip. She then ties the hide to a pole and scrapes until soft on both sides — an old, rough bone works well. Initial scraping is done on a log.

"You can wash it till all the glue and blood is out — until it's perfectly white," she explains.

Flour is then worked into it as a whitening agent. Cleaning of white Indian-tan leather is best done by rubbing with flour, she adds; a certain native clay is also used by some.

Mother of five daughters, she has taught them all her crafts and is proud of their industry; they are Rose Rapes, Cyrila American Horse, Helen Hiwalker, Cecelia Medicine Elk and Emma Fotland — "all are good seamstresses, they make their own clothes."

GAIL SHOWS OFF BEADWORK
Mother Gloria Clamps Braid

Life on the reservation used to be much harder than it is now, Mrs. Kinsel says — "we had a hard time making a living." She is the widow of Albert (Jerry Kinsel, and has "hardly been off the reservation."

She lives with one son, Oscar, and his family just north of Lame Deer. Another son, Virgil, lives in South Dakota.

Beading, which she used to do by lamplight, is difficult now; her eyes are bad.

But, in over half a century, she had beaded hundreds of pairs of moccasins, seven dresses, bridles, martingales, suits and dancing outfits.

Beading and quilting are hobbies she is so skilled at they've gone commercial. Though she says it takes six months to a year to make a quilt, she may have several going at one time — last winter she made 10.

CETA To Continue

Funding for what was Neighborhood Youth Corps and Mainstream was cut off last week by problems associated with reorganizing the programs under the new Comprehensive Employment and Training Act.

A last-minute telegram to Tribal President Allen Rowland and CETA director Joe Higgens enabled the programs to continue, after Higgens had sent out notification of a temporary shut-down.

Requirements were altered at a meeting in Billings, catching off-balance programs of all reservation manpower directors in North and South Dakota, Montana and Wyoming.

Approval finally came from the National Indian Manpower Office of the Department of Labor.

Emphasis, under CETA funding, will be given to high school dropouts and chronically unemployed adults, Higgins said.

"Hopefully, the CETA funds will enable the manpower program to decrease the presently long waiting list," he said. "Shortage of funds in the last couple of months caused the waiting list to grow out of sight."

Higgens hopes employment under the manpower program will be just a temporary step on the way to better employment or training.

Job placement and GED completion are dominant goals — increasing employability in the future.

The new program additionally will provide two job slots for two unemployed high school graduates between 18 and 21 years. Income eligibility for other slots will be decided by criteria set up by the Department of Labor.

Dental Clinic Gets $24,000 Face-Lift

The Lame Deer Dental Clinic this week finished remodeling and installing $24,000 worth of new equipment.

Dr. Dye says the new equipment and remodeling will allow the staff to treat patients in the "modern" way. This means patients will recline to almost sleeping position. The doctor and assistant can then treat by sitting at either side of the patient's head.

Dr. Dye says the old equipment became intolerable to work with because it was uncomfortable for the patient and repair parts impossible to get because it was obsolete.

"This new system will allow the dental staff to treat more people and in a more comfortable position," he said.

Dental assistants are Mrs. Verna Old Mouse and Miss Linda Wolfname. Both will be taking one-week courses in use of the new equipment.

Dr. Dye has announced he will be leaving by Nov. 1 to start his own private practice in Billings. He hopes all the "bugs" will be worked out of the new equipment by the time he leaves.

New equipment includes three reclining chairs, three X-ray machines, three console units for each operatory, three new lights and new compressor to run the consols, a new sterilizer.

Cost of installing this equipment was approximately $6,000.

The total project involved work by the dental staff, the Public Health Service unit director and Tribal officials in putting political pressure on Indian Health Services to release the necessary funds, according to Dr. Dye.

DR. DYE WITH PATIENT
New X-Ray Above

VERNA OLD MOUSE
Rid of Antiques

VERNA WORKS IN MODERN ATMOSPHERE
Patient Colleen Coutual Enjoys It

LOUISE FISHER, CLAUDINE PINE
They Helped With Gift-Giving

QUILT, MOCCASINS HANG TRADITIONALLY FROM PEAK OF TENT
Bride and Groom Are Seated at Left, Mr. and Mrs. Raymond King

Old Wedding Custom Marked

(Continued from Page 1.)

married the traditional way was Mrs. King, mother of the bridegroom.

Mrs. King remembers that relatives dressed her in a buckskin dress, with the relatives meeting halfway.

Today's bride wore a traditional shawl. Mary Red Woman spoke for family harmony. "We hope you accept us, that we will become one family and overlook faults," she said.

"We think a lot of our kids," Mrs. King said. "You give your best to let them know how much you think of them. We did this the Indian way because we wanted to remember how it used to be."

Though the same customs were observed when their daughter Julie married Leonard Elk Shoulder, this was the biggest such wedding Return many guests remembered.

Gifts were taken to the home of the bridge, Alva and Harold Killsontop's home, where the couple is currently living.

The menu for the feast included dried beef and venison, short ribs, in spaghetti, beef steak, stew, bowls and boxes of Indian fry bread, salads and big pots of coffee.

Chokecherry and wild plum puddings, nutty Juneberries combined for dessert with huge pans of pink angelfood cake, white cake with coconut frosting, and chocolate pudding.

Gladys Old Mouse gave two tents, as did Maude Fighting Bear. Teepees were given by Wanda Russell and by Rose Killsontop.

Other giving tents were Eleanor Big Foot, John Russell, Agnes Littleson, Marie Little wolf, Alice Russell, Glenda Russell, Maretha Charette, Louise Fisher, Elizabeth Risingsun, Renita Ogle, Gladys and Dorothy Jefferson, Bertha Freeman.

EVERYONE ENJOYS A WEDDING FEAST ON THE PRAIRIE
Annie Joyce Littlebird Is identified in Center

Tribal Members Give Gifts

A bolo tie and earrings, made by Northern Cheyenne tribal members, were given Sen and Mrs. Ted Kennedy during the Native American Childrens Advocates' meeting in Washington, D.C.

Barbara Spang, director of the Lame Deer Day Care program is on the steering committee of the new organization which developed out of an April conference in Alburquerque, N.M.

Developing early childhood education programs is the primary goal of the organization, involving legal and funding as well as foster care and adoption issues.

Church News

A church bazaar — to include bingo, bake sale, carnival games — is scheduled Nov. 24 at the church gym by the Blessen Sacrament Ladies Auxiliary.

Auxiliary meetings are held on the first Tuesday of every month at 7:30 p.m.

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Other Tribes

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They Danced a Victory

Two Northern Cheyenne couples, Harry and Annie Joyce Littlebird and James and Harriet Littlebird attended the weekend victory dance at Pine Ridge, S.D. for two of the leaders of the occupation of Wounded Knee.

Clarice Littlebird, daughter of Harry and Annie Joyce, got excused from classes at Billings Business College to go with them

The weekend celebration, honoring American Indian Movement leaders Russell Means and Dennis Banks, was held in Porcupine, north of Pine Ridge and about seven miles from the site of the 71-day occupation.

The celebration was preceded by a bizarre takover of the Pine Rige Jail Wednesday night, engineered by Oglala Sioux Tribal Chairman Richard Wilson, a staunch foe of Banks and Means.

Wilson, accompanied by a group of followers, declared a state of martial law, freed 20 prisoners being held in the jail and said he had the authority to do so under a tribal resolution passed in 1972, allowing him to take any action necessary to stem an AIM uprising.

William Clayton, U.S. attorney for South Dakota, said Thursday that an investigation is being conducted into Wilson's action Wednesday to see if the tribal chairman violated any laws by freeing the prisoners. Clayton said a report on the investigation should be complete by this week.

Wilson, who has said he won't allow AIM to celebrate the court victory on the reservation, said Thursday that he will have assembled a tribal police force of nearly 75 men by tonight.

Wilson said, "AIM people have been bringing in weapons for 10 days. The Bureau of Indian Affairs Police have been aware of it, but have done nothing about it. They say AIM has to break the law first."

Al Trimble, reservation BIA superintendent, characterized Wilson's action Wednesday as that of a vigilante and said he knew of no tribal resolution giving Wilson the power to declare martial law or release prisoners.

Del Eastman, special agent in charge of BIA police on the reservation, said normal police patrols will be maintained during the celebration and no special precautions are being taken.

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Teacher Pat Bowers, right, and Oly McMakin, 6, Learn a Lesson

Sioux Settlement Agreed

EMMA FOTLAND, KELLY JO McMAKIN REGISTER
Principal Robert McLain Helped Host Open House

House conferees on Indian claims agreed Monday to go along with a Senate proposal that would result in a $104 million settlement to the Sioux Indians.

The claim, dating back to the government's seizure almost a century ago of the Sioux hunting grounds in the Black Hills of South Dakota, had held up approval of a bill authorizing the Indian Claims Commission for the fiscal year that began July 1.

The Senate had tacked onto that bill an amendment stating that some $100 million the government says it has spent on food rations and allowances for the Sioux since 1877 couldn't be used to offset the claim.

The House bill did not contain such an amendment, and House negotiators initially refused to accept it when the authorization bill went to a HouseSenate conference committee.

But the impasse was broken Monday as the House conferees abandoned their position. The bill, authorizing $1.45 million for the operation of the claims commission, now goes back to both houses for final approval.

Leading up to the House conferees decision to abandon their earlier position was a 31 to 2 vote by the House Interior Committee last week to accept the Senate proposal on the Sioux claim.

The Senate amendment, now included in the conference committee's report, should lead to the payment to the Sioux of the full $104 million claim, sponsores said.

The claim initially was set at $17.5 million. But the settlement has never been made and interest since 1877 has run the total to $104 million.

The land was originally taken from the Sioux partly in retribution for the massacre of Gen. George A. Custer's forces at Little Big Horn and partly because the government wanted the Indians out of the hills because of the discovery of gold there, according to Rep. Loyd Meeds, D-Wash., chairman of the House subcommittee that oversees Indian matters.

The money the government has since spent on food for the Sioux should not be subtracted from the claim because it was almost impossible for the Sioux to feed themselves after their hunting grounds were seized, Meeds has argued.

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Principal Robert McLain Helped Host Open House

The Senate amendment, now included in the conference committee's report, should lead to the payment to the Sioux of the full $104 million claim, sponsores said.

The claim initially was set at $17.5 million. But the settlement has never been made and interest since 1877 has run the total to $104 million.

The land was originally taken from the Sioux partly in retribution for the massacre of Gen. George A. Custer's forces at Little Big Horn and partly because the government wanted the Indians out of the hills because of the discovery of gold there, according to Rep. Loyd Meeds, D-Wash., chairman of the House subcommittee that oversees Indian matters.

The money the government has since spent on food for the Sioux should not be subtracted from the claim because it was almost impossible for the Sioux to feed themselves after their hunting grounds were seized, Meeds has argued.

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1—190 XT Allis Chalmers	6800.00

Balers

1—A Gleaner 12' header	1500.00

Combines

1—303 Allis Chalmers (PTO)	800 00
1—200 Allis Chalmers (PTO)	300.00
2—530 Ford (PTO)	(each) 750 00
1—55T IHC (PTO)	275.00
1—271 New Holland (PTO)	300.00
1—330 Case (PTO)	1500.00

Swathers

1—30 Owatonna	500.00

Corn Choppers

1—IHC 1 row	275.00
1—550 IHC 2 row	2000 00
1—1000 Fox 2 row	2695.00
1—F83 Gehl 2 row	200.00

Plows

1—4 Bottom Towner	400.00
1—3 Bottom Case	475 00
1—2 Bottom Allis Chalmer (Snap Coupler)	150.00

Mowers

1—No. 5 John Deere	75 00
1—No. 8 John Deere	125.00

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Kash, Joe Spang Win Roping in Two Events

Kash Spang and bis son, Joe, won first-in-day money at Bozeman in the National Rndeo Association competition Sept. 28.

They won with a time of 9.67 seconds, winning $366, after failing to catch their steer in the first go-round the day before.

They then came back to Colstrip to win the average in steer roping Sept. 29, roping two steers in 27 seconds.

Other winners at Colstrip were Junior Small and Dale Small in steer roping. George and Donnie Spang placed in calf roping and ribbon roping.

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BUSBY GIRLS BEAT ROSEBUD BASKETBALL TEAM IN LAME DEER
Game Was Held Tuesday Night in the Tribal Gym

Girls Basketball Season Gets Underway

In girls's basketball, Colstrip beat Rosebud, 31 to 13 on Oct. 5. Points made were: Teresa Sopber, 10; Rita Nelson, 7; Donaleen Batey, 6; Debbie Monahan, 4; Melinlo Maier, 2; Marsha Small, 2;

Colstrip was downed by Ekalaka on Sept. 27 by a score nf 21 to 51.

Teresa Sopher of Colstrip was the leading scorer in this game, with 11 points.

This puts the girls record at two losses and one win in the eastern 4-B conference. Debbie Monahan made four points, Anita One Bear four and Rita Nelson, two.

Busby girls lost at Forsyth by a score of 20 to 45 on Sept. 25. Busby now has one win and two tosses, Forsyth a strong 3 to 0 record.

Busby scorers were Charlene Brady, 8; Diane Littleson, 7; Elaine Killsontop, 3; Wanda Youngbear, 2.

AN INTENSIVE DEMONSTRATION OF KICKING ABILITY

Paul Underwodd, Rod Green and Rodney Petter all age eleven, are the top three winners of their age group in the annual Punt, Pass and Kick Competition beld in Asbland Oct. 3. Many youngsters from ages 8-12 turned out for this exciting afterooon to demonstrate tbeir individual football abilities.

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Athletic Warpaint

By Eugene Fisher
A'tome Sports Editor

Foothall is in the sports limelight these days, with playing schedules full for most schools in the area.

St. Labre stopped Fairview, 54 to 8, on Oct. 4. Fine ball was played by Mervin Lei, Vernon Fisher, Dan Tranel and Benji Bahr. Richard McCormick intercepted three passes.

The game ended with 5:07 left. St. Labre now has a record of three wins and two losses.

Colstrip downed Plevna, 38 to 6, on the same day in Class C football.

Mike Miller of Colstrip completed 12 of 17 passes for 165 yards. Ralpb Haines made two touchdowns. Dan Losey ran for one touchdown and caught a pass for another.

Colstrip, now has three wins and two losses.

Busby ran into a little trouble at Ekalaka last weekend, losing a 47 to 0 game. The game was called in three quarters. Ekalaka remains undefeated.

St. Labre tried hard to upset Sacred Heart on Sept. 27, but lost 38 to 0, unable to stop a Sacred Heart Class B winning streak. They now have 93 consecutive conference wins.

Rosebud beat Colstrip, 22 to 6, on Sept. 27 in Class C conference, which is led by Ekalaka. Ekalaka and Colstrip meet on Oct. 11.

Hysham beat Busby, 61 to 6, in a Saturday afternoon game Sept. 28. Busby started the game with the first touchdown, but was unable to bold on.

Three Busby players received injuries before half-time. Hot Rod Tall Bull filled in as quarterback and did a real fine job, as did Steven Horn on defense.

Ski Club Establishes Bus Service

A daily bus schedule has been established between Busby and Colstrip, and a ski club organized by Tom Olson.

The Two 12 Ski Club is a private club organized to take ski trips from the Ashland, Lame Deer, Busby area to Red Lodge. Membership dues are being donated to give children unable to afford ski trips that opportunity.

Round trip bus fares are $2.10 per day between Busby and Colstrip, and $1.50 per day between Lame Deer and Colstrip.

The bus leaves at 6:15 a.m. from LaFever's Trailer Park and arrives in Colstrip at 7:40, with stops at Busby Store (6:25), Down Blscktop road to Busby and past church)6:30), Lame Deer Batcb Plant (7 a.m.) and Taylor's Standard Service)(7:15).

Basketball Scores

Sept. 19 Busby 30, Colstrip 20
Sept. 24 Busby 22, Broadus 57
Sept. 25 Busby 20, Forsyth 25
Oct. 1 Busby 38, Rosebud 21
Oct. 3 Busby 25, St. Labre 40

Hardin Truck Burns On Tongue River

Tuesday evening a Hardin implement truck carrying a Farm Hand burned on the Tongue River Road on the McGregor ranch across the river from Lang Viall. It was reported that the driver had flames coming up through the floor boards. His brakes were burned out, but he got it to a stop in a dip in the road. Arriving to help were Dennis Bardon who shot some holes in the gas tank to keep it from exploding, Marion Hale, John Hardin, Marty Vince and Chuck Bordon, Seott and Dale McGregor. The men salvaged a spare tire, but the truck cab and bed were totally burned.

Lady Bird Bucks Out of Chute

Rutherford Evans comes out of chute on a horse named Lady Bird during Sundey's rodeo at the Austin Two Moons ranch. Matthew Two Moons holds chute gate open. Herbert Bearcbum and Kenneth Beartusk announced the eveots.

See The
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8 p.m.
Preliminary Game
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Students Listed In 25 Colleges

Seventy-three Northern Cheyenne students are attending 25 different colleges and universities in Montana and 13 other states.

This enrollment was released by the education office of the Bureau of Indian Affairs, but includes only those students getting educational assistance through the BIA.

Eastern Montana College, Billings — Iris Westika, Ervin L. Small, Melvin Small Jr., Vera F. Parker, Nathel K. Fisher, Tex Curley, Edward T. Small, Sam D. Bigfoot, Darrell D. Scalpcane, George Elkshoulder, Dennis Limberhand, Teri D. Brien, Barry C. Fraser, Marva Sioux, Gary Spang. (Bonnie Burns also is a student here.)

Rocky Mountain College, Billings — Troy Harris, Jonita Harris (Tallbull), Allen Fisher, Ronald Harris.

University of Montana, Missoula — Susan V. Childers (Vassau), Timothy Lamewoman, Billie Kay Vassau, Burton Fisber Jr., Bertha K. Kalama (Kahne), Lilliam Limberhand, Gail Small, Judith Spang.

Montana State University, Bozeman — Valdo W. Yellowfox, Ricky J. Robinson, Suzanne Trusler (graduate student).

Northern Montana College, Havre — Oliver T. Flying, Ronald Bigback, Robert Bigback Jr.

Dawson College, Glendive — Max D. Gueverra, Medicine Elk.

University of California, Los Angeles — Clara Miller (McMakin)

Fort Lewis College, Durango, Colo. — David Strange Owl, Ruth Strange Owl.

Ricks College, Rexburg, Idaho — Norma Wolfchief, Tom McMakin.

Standord University, Stanford, Calif. — Bonita Kay (Lita) Wolfblack.

Lewis-Clark State CKollege, Lewiston, Idaho — Phyll Mendacino (Red Woman).

Haskell Indian Junior College, Lawrence, Kan. — William Rowland, Leslie Beartusk, Franklin Rowland, Jason Whiteman, Daniel Fisher, Fred M. Brien, John Stockebrand (Limberhand), Jonnie Buffalo Horn, Wilbur Wolfname, Ronnie Brien.

College of Saint Benedict, St. Joseph, Minn. — Janelle Beartusk.

Concordia Teachers College, Seward, Neb. — Melbert Eaglefeathers, Raymond Limpy, Austin Two Moons Jr., Billie Two Moons, Mary Jane Two Moons (Limpy).

Bacone College, Bacone, Okla. — Leah Lonebear.

Central State University, Edmond, Okla. — Floyd Tall Bull.

Blackhills State College, Spearfish, S.D. — Larry Medicine Bull, Joe H. Fox Jr.

University of Kansas, Lawrence — Delores Fisher, Darius T. Rowland.

Brigham Young University, Provo, Utah — Marian Firecrow, Darlene McCabe (Beartusk).

Westminster College, Salt Lake City — Manford King.

Evergreen State College, Olympia, Wash. — William M. Harris.

Yakima Valley College, Yakima, Wash. — Sidney R. Copenhaver.

Spokane Falls Community College, Spokane, Wash. — Danny L. White.

Central Washington State College, Ellensburg, Wash.— Dennis T. Whiteman.

University of Wyoming, Laramie — Linda A. Little Whiteman.

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Danny Carlson (above) kicks his way into third place for the eight-year-old class in the Ashland competiton Punt, Pass and Kick. Distance is the main factor in gaining points for these competitors. Greg Sanchez (right), passes and ends up in second place for the ten-year-olds.

Homecoming

Floats are being prepared for the annual St. Labre homecoming parade, which will begin Friday, Oct. 11 at 2 p.m. at the east end of Ashland. It will proceed west on highway 212 to the mission grounds.

The homecoming football game at 7:30 p.m. pits the St. Labre Braves against the Forsyth Dogies, to be followed by a dance.

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TRIBAL COORDINATOR AND ADMINISTRATOR — Salary depending on qualifications up to $13,000 per year. Directly responsible to the Tribal President. Responsible for overall administration of tribal employees. The administrator may recommend the firing or disciplinary action of any tribal employee. Shall be responsible for submitting employee evaluations to the Council. Shall coordinate all programs on the reservation, shall get monthly reports from these programs. Shall be administrator of all the buildings. Shall be hired to two years with a concurring option to re apply. Shall be responsible for checking all avenues of funding before any tribal expenditures are made. Will attend committee meetings as assigned and keep the council up to date on all changes in programs. To qualify, party must have formal education in management. Northern Cheyennes shall be given preference. Note Housing not available. Closing date is October 30.

POSITION AT LAW & ORDER OFFICE — Work as clerk doing daily, weekly, and monthly reports. Will keep records, and supervise and maintain statistical records. Will be required to operate restricted radio and telephone and when necessary, operate a motor vehicle. Will act as Clerk of Court in the absence of said clerk. Will perform other duties as assigned by the supervisor, the Chief of Police. Salary is $2 39 per hour to start. Applicants must have written application in to the President or the Tribal Secretary on or before the closing date of October 11, 1974 at 5.00 p m.

JUVENILE PROBATION COUNSELOR I — Position open to male or female to assist the Juvenile Court and Probation System to work with Juveniles who are on probation by keeping in contact as to their behavior patterns. Applicant should have some experience in counseling and have a knowledge of Court procedures. Duties will involve counseling with families, schools and other reservation groups prior to judgement and incarceration. Will be involved in seeking alternatives to incarceration at court appearance for the youth within the community. Liaison effort between various community groups and reservation service and resources to develop youth serving programs. Must be willing to work hard and to maintain all matters confidentially. Salary is $4,500 00 per annum. Applicant must submit written application or get form from the Tribal Office and must be given to the President or the Tribal Secretary on or before the closing date of October 11, 1974 at 5 00 p m.

NOTICE OF VACANCY — Job opening for court clerk for the Northern Cheyenne Tribal Juvenile Court Division. This job open to any male or female that has a willingness to work, can type 45 WPM, and should be familiar with local government and Tribal functions and court proceedings. Will have to be a reliable person who will maintain all court matters confidentially. Job duties are as follows. 1. Will be responsible for the proper conduct of all court proceedings in accordance with the Law & Order Code of the Juvenile Division. 2 Will do filing, record keeping, handle all correspondence and the keeping of records. Salary is $4,500 00 per annum. Closing date is October 11, 1974. Applicant must submit a written application or get an application form from the Tribal Office and give it to the President of the Tribal Secretary on or before the closing date at 5:00 p.m.

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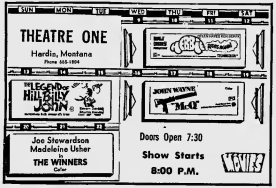

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